

CHRISTIAN SPIRITUALIST.

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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SPIRITUAL MANIFESTATIONS.

EXPLAINING
CREATIONS, SUBVERSIONS, REDEMPTIONS, AND
HARMONIES.

AND
THEIR RELATIONS TO EACH OTHER.

WITH COPIED ILLUSTRATIONS.

PART III.

THE PROGRESS OF CREATIONS.

57. Elevation of state or condition, from lower to higher, or from worse to better, is not the leaving behind any good or suitable thing, but the addition of more good and suitable things from above. That this is the order of progression, may be seen by all the foregoing, especially in Nos. 23, 32, and 49, and illustrations. In all progression, this is the order of elevation, to leave behind that which is coarse, unsuitable, and lower, and to accede to, or affirmize that which is finer, more suitable, and higher, so that, *that* which is elevated, progresses upward by a stairway of growth. It takes into its substance that which is finer, purer, and better than the average substance of which it is composed, with some that is better than any, and lets go that which is coarse, less pure, and worse. The progress of "subversions" is by a reverse movement, as was mentioned in No. 21. Of this we shall make explanations hereafter, in its own time and order.

Illustration. 1. The truth of the above proposition may be seen in the cultivation or elevation of vegetables; for instance, the obtaining of such luscious apples as the bell-flower, the pippin, &c., from the native hard and sour crab apple, is the casting off of the roughness, the acidity, hardness and coarseness of the crab, and the affirmizing of the sweet, the soft, and the fineness of the superior kind. The elevation of the night-shade to the state of the tomato, is the throwing off of the bitter, the poisonous and hardness of the night-shade, and the putting on, or affirmizing of the sweetness, the medicinal and the pulpiness of the tomato.

2. The same process is observable in the cultivation or elevation of animals. For instance, in the raising or elevating of the sly, ferocious and greedy wolf, to be a fond, faithful, self-denying house dog, or the useful mastiff, it is evident that the slyness, the ferocity, and the greediness have been laid aside, and the love of his master, his fondness of society, the watchfulness of the master's property, and the possibility of his starving himself to death, over forbidden and untasted food, have been put on. It is observable that these qualities in the dog species may be carried to a degree of perfection, to which it might seem impossible to carry them in the human species. It may also be seen, that the same order of progression obtains in the cultivation of all sorts of animals, and especially in the horse and the cow, in which the very texture of the skin and hair may be changed from coarse to fine, as well as their manners from restiveness to docility.

3. In nothing is this more observable than in the human species, wherein education, agreeably to the quality of it, causes the child and the man to throw off that which is low, coarse and unmanly, and take in place thereof that which is higher, finer and more manly. The child, the illiterate and the impure, have lives to live and to fill up, and do live them, and fill them up as full as the man, the educated and the pure. A child, for instance, will make as many motions, speak as many words, without fatigue, if its education has not been to stillness, as a man, and an illiterate man as the educated one, &c.; hence it is easily seen, that education or elevation is only the changing of one kind for another, and not the addition of any new part without the rejection of something old. Even growth itself is the putting off of one size or quality and the putting on of another size or quality, more suitable, and not the addition of new parts to the form.

58. There is nothing exists, but that under certain circumstances and conditions is good and serviceable. Hence the terms *low, coarse, unsuitable, &c.*, are merely relative terms respecting alone the relations, circumstances, or connections in which things are found and contrasted. It is hence evident that *absolute evil, absolute badness, absolute coarseness*, does not exist, and that these terms relate to the circumstances and conditions of things, and not to anything as it exists in itself, or *per se*, separate from the circumstances under which it is found.

Illustration. 1. The special healthiness of the tomato is the medicinal of it, which is something of the poison of the night-shade disseminated through so much fine soft pulp, that it cannot touch the coatings of our digestive or secretory system, in such quantities as to produce unhealthy action. The healthy stimulus received from that vegetable is the very diffuse touches of that same poisonous quality so deleterious if taken in such quantities as to produce high excitement of the sanitary system. The grateful stimulus of the pippin is a wide diffusion of the acid of the crab apple.

2. The ferocity of the wolf is the same power which, under other circumstances, exhibits itself in the uncompromising faithfulness of the house dog, or the indomitable guardianship of the mastiff, whose long suffering and patient endurance was derived from their ancestral patient watchfulness of the wolf species. The mousing usefulness of house cats are other forms or conditions of the greedy fierceness of the lion and tiger.

3. The sanitary quality of bread, made from unbolled flour, setting aside the coarseness of the bran, arises from a poisonous mineral substance deposited upon the husk of grain, diffused throughout the mixture, with the farinaceous parts of the whole grain. Under some conditions of growth, this substance is deposited in such quantities as to

render the grain unfit for food. It is then called sick-wheat, the bread from which is deleterious and poisonous. The healthiness of rye bread, is the diffusion of a cathartic mineral throughout the substance of the grain, which in blasted rye becomes so concentrated as to be highly medicinal.

4. The nutritious and sustaining qualities of all vegetable food, are owing to the process of vegetation having separated the earthy, the stony, the poisonous and the woody portions of the soil, from the nutritious and healthy. The soil of the earth, and the wood of trees, contain the nutritious and pleasant food, that fruit or leaves contain. In the soil, it was mixed with great quantities of earthy matter which would be hurtful to man, who could not live upon the soil, as vegetables can, nor upon wood, as the beaver and the sloth do.

5. The elevated, the pure and the good man can not live upon impurities, the stimulants of liquor, the poisonous qualities of tobacco, the putrescence of gormandized food, as some of the low, the impure, and the ignorant can. These have been affinitized to things which are absolute poisons when partaken of by those; and are counted good or bad, suitable or unsuitable, according to circumstances.

6. That finite good and evil are merely relative terms, may further be illustrated and enforced thus: a workman falls from a house top, and is so hurt as to require immediate medical and surgical aid. His fellow workman sees a neighbor's horse saddled and standing at a post near, but its owner is absent. The horse is taken *without leave*, and by its use the necessary aid is timely procured. In the mean time, the owner of the horse returns, but cannot find him, and is much perplexed and disappointed. On inquiry, he finds what use was made of his horse, and is not only reconciled to his disappointment, and the disadvantages of it, but is much pleased that his horse was taken without the loss of time necessary to have procured his *hire*. If the *same* workman had taken the *same* horse, rode him just as far and as rapidly, returned in the *same* time, with precisely the *same* disappointing and disadvantageous results to the owner, but purely out of *mischievous*, *fun* and *frolic*, the owner of the horse would, most likely, have continued to be dissatisfied.

7. That the real quality of a thought, word or action, or its excusableness or inexcusableness, is entirely according to the circumstances and conditions under which it was done, said, or thought, is most beautifully set forth by the Redeemer himself, when he refers to the fact of David eating the shew bread as an instance indemnifying the disciples when "they rubbed the ears of corn in their hands on the Sabbath day, when they were hungry." Luke, vi. 1 to 5.

8. The greatest act of redemption ever performed was the prayer of Jesus while in the agonies of a cruel, ignominious death. This prayer was made for his persecutors and crucifiers. "Father, forgive them." Why forgive them? "Because they know not what they do." Luke xxiii, 34. The circumstances and conditions under which the sin was committed, is given as the redeeming quality of the crime, which was not absolutely or *unconditionally* bad, but pardonable, under the circumstances of the ignorance in which it was committed. This principle is further enforced by Him thus: "He that knoweth his master's will and doeth it not, shall be beaten with many stripes; but he that knoweth not his master's will, and doeth things worthy of stripes, shall be beaten with few, for of him to whom *much* is given, shall much be required, but of him to whom *little* is given, shall little be required." Luke xii, 47, 48. See also John iv, 41, xv, 22; Acts xvii, 30; James iv, 17, &c., &c.

9. As the Lord Jesus Christ was the *primary, most important, or central* man, (No. 10 and ill. 4.) his persecutors were *primary and central* persecutors, representing, with their persecutions, all other persecutors and their persecutions. His prayers were also primary, central or most important prayers, to which all other prayers stand in like relation, as "branches to a vine," (No. 10,) or as centres to circles. This being admitted, and we see not how it can be denied, and do see how it can be demonstrated, that prayer of his upon the cross reaches all sins of ignorance, or such sins as those his persecutors committed, and all committed under like conditions; for as centres stand related to centres, circumstances and intermediate spaces in science, so stand related the sins of those crucifiers to the sins of all mankind.

10. We have now a glimpse of the reason why Spiritual knowledge is not given to men of earth, faster than man acquires to himself scientific or intellectual knowledge, so that by their scientific or intellectual capacities, they may see clearly and have the means of living according to Spiritual motions, (No. 11.) that is, why "He concluded them all in unbelief, that He might have mercy upon all" (Rom. xi, chap. in toto.) No wonder, when the Apostle got this glimpse of divine mercy, he cried out, as all who honestly come into a knowledge of true-order, progression and mercy, will cry out, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and how past finding out are His ways! For who hath known the mind of the Lord? or who hath been His counsellor?" &c. Rom. xi, 32 to end.

59. All effects are eternal in some of their consequences. There is nothing that enters into a form, the effects of which can be wholly, totally, and entirely eradicated, and leave the form as if it had never entered it. Every change that is made in any form, is indelibly made, for each and every thing leaves some track or mark of itself, wherever it is, and hence all progression of elevation is the changes of forms or states, by putting off that which is low, coarse and unsuitable, and so putting on that which is higher, purer and more suitable, until the effects of the first impressions shall be so covered over, cast into the shade or back ground, as not to be detrimental in the succeeding states.

Illustration 1. We cannot make one footprint upon the earth, which footprint involves a change in the arrangement or order of the material substances upon which we stand, that shall ever be wholly obliterated! The *same* order in the arrangements of the particles, that were changed by making that footprint, can never be restored as it was. Even should we suppose ten thousand times ten thousand footprints made in the same spot,

still the changes of the first footprint would remain in the arrangements of the mass, and were we to presume the earth, or that part of it upon which we made the first footprint, to be burned up and vitrified into gaseous substances, or resolved into light and heat, (see No. 35, Ill. 4.) and then that light and heat to be again re-organized into material substances, after having shot across illimitable space, the effects of our first footprint would still be as indelible in the new organization or arrangement of the particles, as it was in the first.

2. Take a pot of white paint and drop a little black paint into it, and stir the mass and mix it up, observing the ever-varying changes of relations. Then contemplate the ever-varying changes of ten thousand stirrings, which would still more and more change the relations of the black and white paint, but would not change the one into the other. So there is not a motion we make, nor breath we draw, nor word we speak, nor passion we indulge, but imprints something indelibly upon the atmosphere, waters or earth, and upon our own forms. These effects are indelible, and never can be totally eradicated. All effects are thus seen to be eternal. There is no such thing as a temporal effect. Temporality is an appearance, because our finite perceptions cannot grasp eternity.

3. It has taken all the motions of men, animals, winds, waves, planets, satellites and comets, showers, growths, passions, devotions and subversions to affect creations just as they have been affected, and all succeeding effects will be required to make them just what they will be, mentally, physically, religiously, morally and scientifically, for all effects are eternal, and can only be submerged and put out of sight by that which succeeds.

60. The Beginning, Primary or Fundamental of all things is an infinite desire of infinite good or usefulness. This is Infinite Love, as has been amply proved in No. 4 and the illustrations, especially in Corollaries 1 and 2. It is the first of all things, and as the Infinite cannot be increased, this Love, Desire of good or usefulness, must respect that which is of separate existence from itself, as a unit or whole. This Love, desire or will of good or use, must respect infinite things that exist, or may exist, under such conditions as render it possible for them to receive. Such are all Finites.

61. In order that this Infinite *desire* of good, or infinite Love, can be gratified, there must be an infinitude of objects upon which this Love can exert its beneficent powers. Infinite Love, then, must contemplate infinitely numerous forms, in which shall dwell infinitely numerous desires of reception, so that the bestowal of the infinitely numerous good things, contemplated by Infinite Love, may be felt as good, or something desirable, received, or possible to be received.

62. It then follows that as the Infinite cannot be increased, in Him we find all fullness, and hence nothing can be received by Him. The love of reception cannot possibly be active in the Infinite, that never did, nor never can receive anything. It is impossible that a faculty can exist so as to be known, which it is impossible to actuate or exercise, (Corollary 2) and as the Infinite cannot receive, that Infinite cannot feel the love of reception, as being proper to Himself. In order, therefore, that the love of reception may be felt, other things must exist that can receive. Finite things are all receptions, from the first of their formations to the last of their existence. They can never be anything in themselves, because the Infinite includes all things, and all things exist in Him, and of His essence, which fills all things.

63. The love of reception is the love or desire proper to all finite things, because they exist and subsist by continued receptions from the Infinite, who includes, encompasses, surrounds, and is in and of all things conceivable and inconceivable, that exist. The love of reception is the only love or desire primarily proper to finite existences, as finite existences, because from the first, they are all series and progressions of receptions from the Infinite, and hence no other love or desire can be primarily proper to any finite thing, being or identity.

64. To the Infinite, the Love, desire or will to give, is the proper love, desire or will, and the only active love, desire or will, because He can give and give only, and cannot receive anything, for "that which is Infinite cannot be increased." On the other hand, all finite existences, whether we call them animate or inanimate, are in the love, desire or will of receiving, because it is by *receptions* and *receptions* only, that they exist, and by *receptions* and *receptions* only, that they subsist. For the moment any finite thing ceases to receive, it begins to sicken, dwindle and perish. Or in other words, subversions begin where creations end.

Illustration. Turn the stop, so that no more gas can reach the flame, and it perishes. Cease to supply fuel and the fire goes out. Cut the roots of vegetables, and thus cut off their supply of sap, and they wither, die and decay. Cease to supply animals with food, and death ensues. Rocks and metals fall to dust and oxydize, when placed out of the reach of receptions. It is hence evident that where creations end, subversions begin, and that it is by *receptions* only that finites exist.

65. Although the Beginning, Primary or Fundamental of all things, is the infinite Love of giving, because finite things all exist from and by means of this infinite desire, Love or will of giving; because, had it not been for that fundamental Love of giving, they (the finite things) never would have been brought into existence. Yet it is impossible that the Infinite, in whom this fundamental Love of giving is primary, should ever feel the love of parting with anything. This impossibility may be conceived of from the fact that the Infinite fills all things, encompasses all things, and includes all things, and cannot part with or be separate from anything, as there is no room anywhere, for anything to exist in, separate from Him, but all the finite things must exist in Him.

66. As He (the Infinite) gives only, He can feel the love of giving only; as He can part with nothing, He cannot feel the love of parting with anything, as His own proper love, for no function can possibly actively exist, without a possibility of its exercise. It is the *activity* or *exercise* of a function that causes it to be known to be a function (see No. 4, Ill. 4.) But finites can part with that which they have, (see No. 57, and illustrations) and can feel the love of parting with, or giving out, that which they have, for there is plenty of room for things to exist outside of their

individual selves. Hence all finite things exist under the possibility of the desire, Love or will of giving or parting with that which they have, as well as the love of reception, which is their alone and only proper love, as seen above, in Nos. 63, 64.

67. The love, desire or will of reception, the only proper love of finites, includes within its essence, the love, desire or will of keeping, because the existence of their very identities depends upon their not only receiving all that they are, but the existence of their identities depends upon their being allowed to keep so much of what they receive, as shall preserve their identities entire, for annihilation is dreaded by all existences, either actively or latently, it being the converse of existence, which is loved by all things, either actively or latently, as is proved by the love, desire or will of reception, the universal fundamental or proper love of all finite existences. The appetites all show the love of existence.

68. The Love, Desire or Will of keeping, is primarily latent in the Infinite, for the want of a converse or possibility of losing, or parting with anything. No function can be active without exercise, for it is the exercise that makes the function known. But as finite things exist, to which the love of keeping (the converse of losing) is possible, the latent love of keeping in the Infinite springs into activity and becomes known in finites, (No. 4, Ill. 4.) for it is from Him and Him alone, that finites receive their love of keeping, as they receive all things from Him. Their love of reception, also, inseparable from their condition as finites, is also from the love of reception, latent in the Infinite from the same cause as the love of keeping is latent in Him. It is the return of finite things toward Him, by gratifications of their love of reception, that in Him supplies the place of the love of reception and its gratifications.

69. Infinite Love or desire of good, cannot exist and be in activity, without the contemplation of objects to which good can be done, or those that may be loved, (No. 60.) Hence the Beginning, Primary, Fundamental infinite Love must contemplate infinitely numerous things that might be loved, or to which, or to whom good could be done. The contemplation of these infinitely numerous things, to which good might be done, necessarily involves the scanning, criticising or contrasting of all the varieties, diversities and conditions of the things contemplated, or they could not be known as objects of love to which good could be done, (No. 1, Ill.) It is only by scanning the differences of things that anything can be known, for were there are no differences of form, quality or function, in or among things, all would be alike; *contemplated* alike; *known* and *perceived* alike; and would all seem to be *one* thing, furnishing grounds for one contemplation, one knowledge, and one perception.

70. Wisdom, then, is the form of Love, for the contemplation of the loved object constitutes our knowledge of it, as not being the same as anything else contemplated, (Lemma 1, Corollary 2.) It is upon this difference that our love of anything is founded, for were all things alike and contemplated alike, there would be no differences in our perception of love, and hence such a quality as love could not be known, it being by its shades of differences or by contrasts that it becomes known even to the one who feels its affection. It is then clear that love goes forth in wisdom and according to the form of the perception of the differences between the objects loved, or between those toward which the desire of good emanates. This desire of good is according to our love of the relation that exists between us and the object loved, (No. 2, and Ill.)

Illustration 1. The love of man for a wife is different from his love for his dog, founded upon the difference that exists in the two things themselves, and the difference of the relations in which he stands to the wife and to the dog. Were there no difference between the wife and the dog, and were he equally married to both, or equally the owner of both, there could be no perception of the two loves; for they must be both exactly alike, and could not be perceived as two loves, (No. 66.) because the wife and the dog could not be perceived as two things. In this way it is equally certain that all love is founded upon the differences of things, or a knowledge of them, by marking of those differences, and which contrasts are the means of wisdom.

2. The inherent quality of anything, which is its activity or use, (the fourth and eighth degrees of everything, see Nos. 37 to 49 and 48, Ill. 4.) is the object of love, while the differences that exist among the relations in which the lover stands to the loved objects, constitutes the means by which love reaches the loved object, and may be compared to the different roads, ways or ladders of descent, upon which love advances to or lets itself down upon the loved object, (No. 2, c, Ill.) Our contemplation of these different roads, ways or ladders, by which love arrives at its object, is the function of rationality which soars above the mere animal functions, (No. 1, Ill.)

71. The form of love is wisdom, or the perception of the differences of things and the relations in which they stand to each other. It hence follows, that infinite Love being the Beginning, Primary or Fundamental of all things, that infinite Wisdom is the second degree or form, by which the kinds of loves are known; (Corollary 2) as the love is infinite, so must the wisdom be in the Infinite. The wisdom by which subversions are redeemed; order developed from any state of confusion; harmony from discord; happiness from misery; is necessarily an embodiment of love or desire of good. Love is the essence, wisdom is the form by which love acts.

Illustration 1. Suppose a man loves both his wife and his dog, and wishes to do them good. He loves his wife as the mother of his children, the partner of all his cares, his sorrows and his felicities. His love to her is exhibited in the wisdom or knowledge of a husband displayed in doing such things as conduce to the happiness of a wife, in her relations to him, while his knowledge of the relation of himself to his dog, and of the things that would do that dog good, would be displayed according to the relation of master or care-taker of him. Love is sure to seek the knowledge of the ways and means of gratifying itself, and wraps itself in that knowledge, as a man in his vesture, for without that knowledge or wisdom, love cannot be gratified, and without that gratification it could no

more exist than animals without food, parts or forms, or a man make a machine who knows nothing about it.

2. The Wisdom of the Infinite is the means by which objects are formed that can be loved, that can be benefited, for His Wisdom is the form that His love assumes or displays in providing for its own gratification, as the child was supposed to provide means for the gratification of its love of surprise in No. 4, Ill. 4, 7, which it will be well to read and to study.

72. Love loses nothing by putting on the form of wisdom, excepting its unsuitable shapelessness, and in its stead puts on forms of wisdom, by means of which it can seek, plan and execute its own gratification, continue its own health, and come to its destiny, (No. 59, Ill.) But this it cannot do, without other things being added suitable to progression. The next thing that it is necessary to add, and which makes the third of the order of progress, is *power*. Without this, love and wisdom are both immersed in weakness and *inability*, which are necessary to be put off. In doing this, *power* is put on, as a means of, and in the order of progress. On the failure of either of these, nothing could be made. This is true of the Infinite, in whom Love, Wisdom and Power are all infinite. They are all degrees of the same One or Unit, from which all things are, (No. 48, Ill. 4.) The Love or desire of doing infinite good, to infinitely numerous things, and the Wisdom or knowledge of infinite ways by which that infinite good may be effected, and the infinite power to put those desires and means into action, makes the infinite One the Beginning, Primary, Fundamental of all things, to be what He is in Himself, (See No. 4, c, Ill. 4, and in fact, all that precedes in these manifestations.)

Illustration. Let us suppose there is something necessary to be done, made or perfected. It may be to make a speech, write a book, make a washing-machine, toy, shoe, or anything else. Suppose the workman present, also tools of the right kind to work with, time and materials plenty to do the work in and with, what besides these things are necessary in order that the work shall be done? 1. Love or desire in the workman. 2. Wisdom or knowledge; and, 3d. Power or energy in him; and, 4th. Activity by or from him, are all necessary to be united in the workman. Suppose either one of these to be totally wanting, there will be nothing done. Suppose the workman to have no love, will or desire to do the work, he does it not, and nothing is done or made. Suppose he has all the rest, but no knowledge how it should be done, it cannot be done by him. Suppose him to have both the will to do and the knowledge *how* to do, but has no power or energy, nothing can be done. Further, suppose he has *will, knowledge* and *power* all enough, no machine can be made or thing done until he has *action* too. The action is not in or of the man, as being necessary to his being a man, but it is or must be from him, in order that he can do, make or effect anything, and is the transition between every workman and his work, as between the Creator and creation.

73. Agreeably to this, that Infinite Love or desire of good, and Infinite Wisdom, or the knowledge of means whereby that good can be affected, and Infinite Power to put those desires and means into action, must be followed by the next in order, which is Infinite *Activity*, by which those primordial qualities become known or exhibit themselves. Love is an attribute infinite, and is the *One or Unit*, which includes within its own identity, both *two* and *three*, or *wisdom* and *power*. It takes three inherent qualities to form any identity. Love or desire is not an *identity* of perception without wisdom, nor wisdom without Love and power, nor power without the other two. These three are an identity, having potency and all the means of good and correct activity.

74. Activity is that by which anything becomes known to other things, or even to itself. It is upon activity or uses, that all effects rest as their bases, and hence as life itself is only known or perceived by its effects, it is through and by activity that anything, even the Infinite, is conscious of self-existence.

Illustration. I have sometimes quietly awoke out of sleep, with just activity enough to know that I existed, but not enough to know *who* I was, *where* I was, or even *what* I was. This has often happened, so that I can speak from experience. It would not be till activity would recommence, so as to move a hand or some part of the body, that I could get to know who, what or where I was.

75. Activity does not belong to the thing that acts, as a part of its identity, but is from it, in a regular series of progression, by putting off stillness and putting action on in its place, so that differences in and contrasts of perception may exist, or it is putting off a state analogous to no life, and putting on a state of life. This is the *fourth* degree of progression, and is a transition degree, that must always exist between the doer and the thing done, or between the cause and the effect, in every case, and hence between the Creator as He is in Himself and the creation. The infinite Creator as He is in Himself is the Union into one Identity of infinite Love or desire of good; Infinite Wisdom or the knowledge *how* that good can be effected; and Infinite Power or omnipotence by which it can be effected. He is thus One Infinite Mind, from which goes out infinite Life or activity, as the transition between Himself and His creations, or those finite appendages to Himself, by which the destiny of all things can be perfected, and His own inherent infinite Love be gratified, (No. 48, Ill. 4, 2.)

76. The activities or actions of finite things are, like themselves, finite. They stand between these finite things, which are *causes*, and all that they effect or do as *effects*. These activities belong not to things as parts of their identities, but are from them, and are concordant to the identities from which they proceed. This being so, and it is undeniably true, for all Nature confirms it—we see plainly that the activities of the Infinite are themselves *infinite*, and concordant to the Infinite in goodness of design, wisdom of arrangement, and power of execution. For like causes, by like means, will always produce like effects.

77. The fourth degree or series of progression being the transition or passing down from the infinite Creator to creation, must be infinite in itself, and in its effects. It begins in infinite activity or life, and passes down to and includes infinite fixity or relative inactivity. This we call matter,

the "footstool" of the Creator, or the "earth" upon which He stands to build or rear his structure of forms, upon which to gratify His infinite desires of doing good, to such forms as can receive favors from Him, Who has *all* to give, but no room for reception into Himself.

78. This descent to inactivity is only in appearance or relative, for *actual inactivity* would be *actual death*, which does not exist, for the Infinite fills all things, and from Him is infinite life or activity, which leaves no room anywhere for actual *stiffness, inertia, death, darkness* or *evil* to exist in. He fills all things, and as an *absolute*, none of these exist, for death, darkness, evil, cold and inactivity are *relative*, and not *absolute* or *positive* terms. They are all predicated upon the *contrasts* of things, by finite perceptions, which are *imperfect* perceptions, because they are *finite* perceptions. *Absolute* perfection is with the Infinite *alone*; all perfections before Him, are *relative* or *apparent* perfections only.

79. Perfectly straight lines exist in the Infinite alone, and perfect circles, which are the opposite or converse of perfect straight lines, have no existence except in appearance. Perfect circles are the analogies of perfect *death, darkness, stillness, &c.*, which are relative terms. All circles are *finite*, and because *finite, imperfect*. Perfect straight lines, with the less or more circular or curvilinear, are all the kinds of lines or directions that exist. Perfect Love, such as is in the Infinite alone, proceeds by the analogy of perfect straight lines, from Him, its source, to its objects, of what kind or degree soever those objects may be. It proceeds, uninfluenced by any lateral influences or considerations. No other Love, but the Love of the alone perfect, the Infinite can do this, mounting above all considerations, but its own unbounded beneficent gratification in the bestowal of good upon the objects, without respect to the interests, wishes or influence of anything else, or all other things combined. No lower love can do this.

80. Life or activity from the Infinite, as it commences its descent towards creation, starts, as it were, in *perfectly* straight lines, but bends towards the condition of the finite, as it proceeds or descends towards creation, because, as respects the *finite*, straight lines are *unsuitable* and incompatible for this reason: No finite thing could be constructed out of or by means of straight lines, for "Lines that are perfectly parallel, infinitely produced, would never meet," (No. 39.) Nothing could exist below the Infinite, were there no departures from straight lines. No forms could exist by lines that never meet, proceeding in parallel lines, as they necessarily must, (No. 36) if proceeding from the one Infinite, where radiating lines and perfect parallels would be one and the same, neither would ever meet.

[To be continued.]

INSPIRATION—NO. I.

BY S. M. PETERS.

There is something in poetry that moves the deepest sensibilities of the human heart. And it seems to be time that its source should be attributed to something more definitely than "the Muse." Thousands feel the promptings of an invisible monitor, who cannot give them utterance; and the few who can, are forced to admit the action of an influence, over which they have no control. Only when the mind is passive, are poetic impressions vivid and clear; the slightest discordant sound leaves the writer in a condition to infer that he is acting the part of scribe to higher authority. Materialists gravely dispose of the matter by calling in the aid of "a morbid imagination, or a visionary brain." The world has yet to learn how a visionary brain can attune itself to melody; and every student of Nature knows that imagination falls far short of reality. We can imagine nothing that does not exist; we may trace artistic forms, and the humble moss-rose shames our most brilliant pencilings. We may paint majesty, sublimity, grandeur and power, and old Niagara confounds us with the insignificance of our loftiest conceptions. And whenever contemplating Nature, among the mountain crags—on the prairies—or in the solitude of the forest—we feel humble to a sense of our own littleness, and the poverty of our descriptive powers.

And at such times our thoughts flow out in rhymes, as if the divine Spirit of Nature's loveliness were speaking through us from the realms of the beautiful and the ideal.

The gift of poetry is not acquired by study or cultivated by practice. It ever has been a mystery, over which the present era promises to shed some light. In the bye-places of the world, native minstrels flourish like wild flowers in the wilderness. Their simple songs are seldom seen beyond the borders of home. Yet these home melodies are characterized by depth of feeling and purity of expression. No lofty flights—no labored strains—but the web is woven from the associations of home, and embroidered with the heart's child-like affections. Unwittingly as it appears, these rural songsters, though disclaiming all connection with modern Spiritualism, still embody the Spiritual idea in many of their poems. If you ask one of them to write a sonnet, or a song, on any given subject, the answer invariably is, "I cannot write at pleasure, neither can I choose the theme." The question then arises, are our minds unconsciously superior to consciousness? Or are we acted upon by the harmonious intelligences of a higher life? It is very sweet to believe that we are connected indissolubly with congenial minds, who from the interior world of celestial beauty, transmit to us, in the form of song, faint shadows of the Spirit-genius that adorn their happy homes. This do I believe, and it was my solace, when all the world was rendered desolate, so far as I was concerned, by visible separation from friends.

In certain circles, and at certain times, it is fashionable to deride those principle of progress which lie at the root of every great modern proposition. It is much easier to say "pooh!" than to examine a subject earnestly; a sneer is the lowest form of wit, but the readiest; and a man with a satirical turn of language and a slight smattering of the subject, can gain more reputation by an assault, than would be conceded to Bacon, were he to live again; and undertake the defence. There are antediluvians in the present age, as well as four thousand years ago; men who will not see the impending torrents which is destined to destroy an old world, and build up a new one on a sounder principle.

NEW YORK, SATURDAY, JUNE 10, 1854.

THE HARMONIAL PHILOSOPHY AND
ITS RELATION TO THE BIBLE.

The following communication was spoken through a medium—a member of the "Society for the Diffusion of Spiritual Knowledge"—at a meeting of the Society, Sunday, June 4th. It was spoken with great rapidity and earnestness, but our photographic reporter has faithfully preserved both the thought and expression. The address purported to emanate from a distinguished American patriot—a contemporary of Washington.

We publish the communication as received, without alteration and without comment, leaving our readers to judge for themselves of its merits and its value.

As nearly as possible, under circumstances over which I had but little control, I come to talk with you. And in the remarks which I shall offer you to-day, I shall say some things which have been said many times before. I shall also say some things which are new to some of you, and which perhaps will not meet with your entire approval. Before, I have said some things which did not meet with the approval of your members at first. But I would ask as a favor to me, and to the thoughts that I shall utter, that you will suspend your judgment, for a time at least, until you have given the subject your candid, earnest investigation. I intend to speak to-day upon what has been called, properly or otherwise, the Harmonial Philosophy.

Philosophy is a word which we do not like to use. It is a term which has been much abused, which has been the father—the ideal father—of all kinds of error, of all sorts of wrong conclusions. Every poor, wicked man, who conceives what he thinks to be an original idea, christens it by the name of philosophy, right or wrong, philosophical or foolish. So it has been with this conjunction of terms—Harmonial Philosophy. Among Harmonialists there have been great discussions, as dire divisions, as among any other sect of men; and the reason of these divisions is, that they are a sect of men. If they were real harmonialists, if they believed in any philosophy which made a unit of the infinite varieties of Nature and of men, there could be no contention. The bigot might be called brother by the real harmonial man; for the real harmonialist could see from whence arose bigotry and Atheism, and could excuse the fact by virtue of its cause. Such would be true harmony. Such harmonialists would bring over to their belief all their brethren. Their example would be bright and pure; their happiness would make their belief desirable.

There is such a thing as harmony. There is such a thing as Harmonial Philosophy. All Nature is in harmony. All Nature, in its infinite varieties, is still a unit. No part can be subtracted without leaving the remainder imperfect and unbalanced; and this is because of the fact, that in all the creations of God, there is extending and living always a portion of God's Spirit. This portion of God's Spirit, infusing all things, makes all things one in Him; makes all things spherical and beautiful. But those who call themselves Harmonial Philosophers, believe that God dwells dwelleth in His works; and therefore that Nature is to be worshipped, and not its Creator. There is a premise in that formula which we cannot but reject. The Spirit of God exists in His creations, as the Spirit of the mechanic exists in his machine. The man is there, and the soul's eye can discover the man in the moving mass of wood and iron. So in the granite rock, the Spirit of God is there; He made it, and His impress is on His creation; it gives it life—the principle of growth. The principle of existence that the granite rock contains is the God that dwelleth in it. But, as we said before, it is as if a man had built the rock—a man had thrown his thought into the creation—a man had stamped his image there by his handiwork—the man remaining in the Natural body all the time. Beyond and above all this, is God Himself, controlling all, changing all, renovating all, day by day, creating new habitations for His Spirit all the time. He is not Nature; Nature is not God, neither is Nature the body of God, but the creation of God. When He made man, the Almighty stepped aside from the usual course of creation, and produced a little creator. Thus does man differ from all things else, the handiwork of his Maker. Man is himself so far a creator as he is an image of Him who made him.

Here is the error which one sect of so-called Harmonialists commit. One of their first principles is this: that the Universe is the body of God. Now, this is not the fact. The principle of life, which is in every particle, every atom of the created Universe, is an emanation from God, but is not God. God sits beyond, around all His creations; and at every new production, He infuses into that production the principle of life, a portion of Himself, but not the thinking, acting, executing portion of God. No, no; merely the life of things.

Now when man was created, he was made upon a model different from all the other works of the Creator. Man was made that he might exist in part independent of this world; that he might not be obliged to look up, as the tree, and ask for voluntary contributions to his growth and life. Man was made with physical and mental hands and feet and organs, that he might take for himself that which he needed for nourishment and growth. This was right and just; for all things that God does are right and just. But in its effects, it has produced inharmonious; it has produced contention, and dispute, and war, and argument.

Well, wherein, then, do Harmonialists fail? They fail in this: because they have built up before the progress of their souls a wall almost impenetrable; they have erected something which they themselves cannot cross—a barrier in the road which they would like to travel. They look to Nature and they worship that; their souls are filled with love, pure and holy love for the glorious works of the Creator and for the beauties and blessings which that Creator has showered down so lavishly upon mankind. When the true harmonialist dwells upon this earth, he will love his God because his God has been so good to him; he will worship his God because of the evidences of God's power in those creations; *not worship the evidences themselves*. He will not worship the trees, nor the sky, nor the earth, nor the ocean, but the Maker of them all. He and his brothers will harmonize by directing their thoughts and prayers toward one object; being at one with God.

As it is to-day, some men are so constituted that the plainest image of the Creator which this earth contains is presented in the towering mountain, which points its rocky summit up to heaven. They almost kneel and worship that. Some men who go abroad upon the deep waters, see the image of God as reflected upon the ocean, and they worship the ocean. Some men go into the forest, looking in admiration and in awe upon the great monuments of living green, the great kings of the vegetable kingdom, and think God has exhibited His power and goodness most in the forest; and

they worship the green trees. When they are enabled to look beyond all these—to see above, the summit of the mountain, and beneath the depth of the ocean, beyond the expanse of waving trees, and find God Himself, they will kneel down as one man, and worship the Creator, no longer the creation; then will men be harmonial men; then will they be one in God, as God is one in all things.

There is one tenet in the Harmonial Philosophy which may or may not be true. I will suggest some ideas by which you can prove whether it be true or not. The Harmonialists look upon the Book which men call holy as a very original production; as containing some little of the truth, as containing a great deal of error. They say that that Book is not in harmony with Nature; is no more holy than other books which contain truth in them; that so much of the Book as is in union with the great principles of Nature may be accepted as of inspiration; so much as is not in harmony with Nature may be rejected as the words of unenlightened men. There is a vast deal of error and wrong, as there is a vast deal of right and justice, connected with the history of that Book. It is not for me to go into details, yet will I give a little of its history.

The Hebrew Scriptures, as many are well aware, were written by different men at different periods of time. Many books, called by the Jews holy, were collected together as one, and were believed by them to contain the only revelation from God. Now this is not true; and in saying this, I have no fear of contradiction. They were not the only revelation from God, for God has been always revealing Himself to His children, the inhabitants of earth. He is no partial God; He never had a chosen people. God loves all His children, and has always loved them all. God made a revelation to the poor African at the same time that he was making a revelation to the more enlightened Hebrew. God is no partial God. Now these books, containing much of truth, much of the divine in them, were almost worshipped by the Hebrew nation; were the ultimate in all disputes, the great conservator of all principles, political and religious. When Christ came upon the earth, he said many, many times, and over and over again, that he came to do away with the old dispensation, feeling that the world had advanced; that he stood up for humanity as it then existed, and had come to tell them something new. For this the Jews persecuted him, and nailed him to the cross—because he taught that the old Hebrew revelation was no more to be a guide, a staff to men. Christ himself went to his Father. He attracted the poor, the men who had not filled their minds with Hebrew learning; who would not cry aloud, fanatic, knave, when a man came to tell them a new thing. He collected such around him—a vast array of strong, fighting, earnest men, for truth. Christ went to his Father. But myriads had hung upon the eloquence of his lips; had drank of the living waters from the fountain which he opened and they treasured up his words;—they kept those waters in their souls as precious drops; they transcribed his words to parchment. They put their parchments sometimes in strong places; sometimes they buried them in the earth, in the walls of their habitations, and every thing that the ingenuity of men could do to preserve these records was done.

By degrees, different nations began to believe that Christ was divine; began to look upon him as the truth, the way and the life. A mighty monarch reigned over the Eastern world, and in his childhood Christian teachers had thrown truths into his soul which made him cast aside his idols and resolve to worship the one God. He had ascended the throne of the Caesars and become corrupt. He was a bigot, but he liked the Hebrew revelation better than the Christian. He believed in war, and bloodshed, and rapine, and he practiced them all. Christ and Constantine had nothing in common; they were as opposite as the poles. That man, by his authority, collected the representatives of all the Christian churches in one great body, to determine what was and what was not a revelation from the God of All. That vile man, that miserable wretch—and he is miserable this very day—selected from the representatives of all the churches, such as he chose, to tell what was and what was not the word of the great Creator. What fate that word to expect from such a tribunal? What verdict with such a judge upon the bench, and such a jury in the box? Judge for yourselves. And the poor, simple peasants—the real, earnest men—who had written down the words which Christ spoke, and whose children worshipped the parchment scrolls, dug them up from their hiding places in the earth, and sent them to this council, thus composed, to be judged whether they were of God and Divine, or of man, and worthless.

The council met, and Constantine, upon his throne, overawed the members and dictated to them the course which they should pursue. A book would be taken from its hidden resting place and read before them all; and if, within that book, was one single sentence that was antagonistic to the will of Constantine, the word went forth at once, to the flames with it—and it went. Hundreds and hundreds of manuscripts, which contained truthful records of the deeds and the sayings of Jesus Christ, were taken to the public square of the great city and burned by the public executioner. Did a miracle preside over this? No. That base Constantine made the Bible to suit himself; if it suits the world, so much the worse for the world.

But that was not the end of the matter. Other monarchs, with other favorite theories, other points of their own, other dogmas and doctrines, held other councils; and the great holy Book of Constantine was cut down and down, generation after generation, until it arrived at its present size, expurgated, changed in word and expression, until that time when the Popes of Rome were the only conservators of Christianity.

Where was the Bible then? Rich convents, with abbots in their high tiaras, with bishops, crosses in hand, went on in their dull course, day after day, month after month, year after year, and never saw a copy of the Bible. Their whole convents were not worth enough to purchase the entire volume. The Bible was scattered in small portions all over the lands, and when translations began first to be made, many books that would now be considered as entirely apocryphal, and worthy of no account or credit, were translated, as parts and parcels of the true Bible. Well, such was its fate. It was in the hands of a church as corrupt as any church that has ever existed upon the surface of this earth—the Popish hierarchy. In the convent cells, the holy books were transcribed and re-transcribed. The learned transcriber, perhaps the only man within the circuit of a hundred miles who was competent to perform the labor, when he saw something which met not his own ideas of right and truth, would doubtless put in his own word instead. I say all this because I wish to show all the evil which has been done to that book; all the bigotry, all the devilry that has been carried on concerning it.

After years had passed and the art of printing

had become known, it was deemed desirable by a monarch upon the English throne to have the Bible carefully collected, translated, transcribed, and published by authority of great names as true and full. That translation we now have before us. In the association of graduates from universities which translated and transcribed the Bible, there was but one real, practical Hebrew scholar, and he died before the translation was completed. The others knew something of the Hebrew language. You find words, interspersed by the translators, printed in the italic character. These were the words, the corresponding English of which could not be ascertained, or apparent breaks filled up hypothetically. The monarch who sat upon the throne was a bigoted upholder of church government and of certain tenets of belief. The seventy men who formed the council of translators were nurslings from the hot-beds of that church.

No more have I to say at the present time concerning the history of the Bible. I have something to say upon the other side. I am of opinion that the words therein ascribed to Christ are virtually His. Those men who trifled with the sacred words were not of sufficient mental calibre to originate such ideas, and this is the best proof. I think that men may look to them as containing truth. Men may look back to the old dispensation, and find there historical facts, momentous, vast truths, great thoughts, great reasonings, great principles, which should induce them to look above for the controlling power of all. But we do not think that they should take that old dispensation for the new. They should take Christ's words as their rule of life and conduct.

Nearly all men, when they were little children, were told that that Book was holy and not to be questioned. How many of them can go back to the first moment when they looked with reverence upon its pages, and say that their reason prayerfully applied led them to that conclusion? I say not one. I say that no one, unprejudiced, untrammelled by the feelings of infancy, could take that Book and discover in it a verbal or an ideal revelation from God more than in any book. Your reverence would be excited, your awe would cause you to lift your eyes, for there are great and holy truths therein contained; but not one first believed in the holy inspiration of the Scriptures through the investigation of his own mind.

Now, I would suggest, though it may be hard to do, to throw aside all trammels, all thoughts that others have presented to the mind, and examine this subject as you would examine every other subject. Stand upright before God, asking him humbly, as a child, all the time for help. By the individual strength which each man possesses, let him take this subject as he would take another, and examine it candidly and carefully. It is of more importance than all material things combined. It involves slavery and freedom; absolute right and absolute wrong. Why, then, will men let others judge for them?—why, because their mothers told them that this was true, sacrifice their reason, all the great powers which their kindly Father has bestowed upon them, and take this thing for granted? That other fact that the world looks upon this Book as holy and as from God, should be sufficient for those who have purer and better light from the spheres to look with suspicion upon it. This world, that takes every word as given straight from God, is all one vast corruption. It exhibits scenes which hell itself can scarcely parallel. All men look to that Book for authority. They pray to God and thank him that they are permitted to go to war and cut up nations and annihilate tribes; looking to that Book for authority for all they do. Such a world accepts that Book; the great, the wise accept it; and in ages past have accepted it as all true. But at the same time, this world has been corrupted, foul, fevered, and full of festering sores, that seem to eat out the very vitals of men; that wrap up, in impenetrable shrouds, the divinity in each man's soul. That God indwelling does not ask a mother to tell him what to believe; does not ask what the world thinks and does; but asks simply, what is right and what just and true,—accepts that which will answer the dictates of his inner consciousness, and nothing else; for the independent soul heareth and knoweth the voice of the great Creator.

Harmonialists are driven off from the truth because they cannot unite with the rest of mankind in the worship of that Book. It was not meant to be worshipped; to be the only law of God; for there is another book—the book of Nature; that is the ultimate, that is the High Court of Appeals, which will tell men what is true and what is false contained within those covers. There is much of good there; you cannot better spend your time than by its perusal. But you must test it carefully, with the whole strength of your souls, and sift the pure metal from the dross. Do not be led by any book, any precedent, instituted by men who are as mortal as yourselves, and whose words and actions do not prove themselves, by correspondence with the material Universe, to be in accordance with God's law and holy law.

DIFFICULTIES IN SPIRIT-COMMUNICATION.

[The communication which follows, was received by the Society at one of their meetings, in answer to inquiries propounded by the members of the circle. The subject matter is at least worth serious consideration.]

From those persons whose minds and organs are very easily controlled—who can be made to speak words which are dictated by the communicating Spirit, may emanate, under peculiar circumstances, ideas and doctrines of an entirely different character. The more free and clear the mind of the medium may be from previously fixed ideas, the more easy it is to communicate through him. Otherwise, when the Spirit concentrates his will upon the will of the medium, there is a rebound of influence. The Spirit is often times forced by the will of the medium to say those things which are exactly contrary to his own ideas of truth; is obliged to overthrow his own opinions in argument by the strong will-force in the mind of the medium with which he has become connected, and from which he cannot escape, having once been connected. This may seem strange, almost inexplicable; but it is, nevertheless, a fact. That is one class of mediums through whom Spirits try to communicate, and through whom they often convey wrong impressions.

Another class are those who have around their minds, enveloping them as with chains and bars of iron, fixed, settled, deep-rooted opinions. It is always very bad when opinions become so fixed in the soul of a man that they cannot be torn away. They form a barrier to that soul's progress. Progress necessarily involves change. Communication coming through that class have this peculiarity: the will-force may not be powerful enough to react upon the communicating Spirit; but in the passage through the mind of the medium, communications coming from the Spirit-land will become twisted, and turned, and diluted by contact with those fixed opinions; so that communications that would otherwise be perfectly plain, and would be

understood and appreciated, come out into the circle dressed in such a garb as to be misunderstood. Sometimes the misapplication of scientific and philosophical terms serves so to twist and turn the communication as to make it seem different from that which started from its mental source—the communicating Spirit. The only true medium—and this is a matter which we desire our hearers to think upon—is one whose mind is and has been free from fixed opinions. Let him have dependence upon God as much as he can have; humility before the communicating powers—the more the better. There is no danger of his dependence being used disadvantageously to him, and to those with whom he communicates. God will take care of that. If he depends on God, He will not suffer him to be led astray. But let his mind be free from fixed opinions, let him have no favorite dogma or tenet. Then, when he puts himself into a condition to receive communications from the Spirit-world, they can enter and exit without contending with impurities; they have no sieve through which to come.

There are many kinds of mediums, and communications coming from and through any source, must be examined by the divine light within man's soul; guided by that light, he should accept that which is good, and reject all else for the time being.

There is another difficulty with which Spirits have to contend in making their communications, which sometimes mystifies the minds of mortals. There are myriads of Spirits in the Spirit-world who do not believe that I can come and talk with you through this medium. There are many thousands and myriads of Spirits in the Spirit-world who believe that they have not the power to produce a single sound or cause a single movement of a material object. Now we know, and you know, that these things can be done; and we also know that there are men in this world now, who, though brought face to face with Spirits, though seeing the movements and hearing the sounds with their own eyes and ears, would not believe. Such cases exist in the Spirit-world. Those men, perhaps, never will believe. When they were upon the earth, they looked forward to the time when a great trumpet should sound. They are waiting now for that event. When they have waited long enough, then they will rise and look about them, and come to the conclusion that the trumpet sounded long ago, and they did not hear its voice. Poor souls! They could only look to God as the great Jehovah, pray to him night and day as a mighty King. They could see no beauty in the flowers, no richness in the green fields, no token of God's love in the sweet singing birds, and in the gentle summer's breeze. They could only look from Nature up to Nature's God, while hearing the mighty ocean dashing against its shores, and hearing the thunder rolling in the dark clouds, and seeing the angry flashes chasing each other across the heavens. And then, in reverence and awe, they said, God speaks, His eyes glare; He is angry with His children. Poor men! They have so hardened their souls that it will take many years before they will be brought into a state of love. This earth is one of the most beautiful creations of God's hand. And when we know that the majority of God's children who live upon this earth believe it is intended for a vale of tears, we shall see what a great work we have to do; to induce them to look around and see upon every side blessings heaped up. Everywhere are beauty and power, throughout all Nature, given by the Father that His children might be happy.

TO THE EDITOR OF THE NEW-YORK
TRIBUNE AND OTHERS.

Below will be found an extract from the columns of the Tribune, to the latter portion of which we deem it advisable briefly to reply:—

"SPIRITUALISM."
"The Editor of the Commercial Advertiser has been making some 'investigations' of the modern 'Spiritualism,' and his conclusion is that the whole thing is a humbug, and that the 'mediums' are cheats and swindlers. The conclusion may be too broad for the premises, and undoubtedly records an honest and true result of examination and facts, as too many similar conclusions have been. One-sided and one-sided conclusions have not proved that he gave 'the Spirit' a chance to overwhelm his skepticism with demonstrations of its presence, identity and intelligence, and they did not do it. Assuming the truth of the 'Spiritual' hypothesis, and that there was a genuine 'medium,' why didn't they?"

"This reminds us that we have not hitherto noticed the appearance of 'THE SACRED CIRCLE,' a new monthly devoted to Spiritualism, edited by Judge Edmonds, Dr. Dexter and O. G. Warren. But this, like nearly all the 'Spiritual' organs, assumes the truth of the 'Spiritual' hypothesis, and does not undertake to prove it. Of course, it is a work for the elect, and not for unconvinced inquirers. The Spiritual Telegraph in this city comes nearest the point of any we have looked into; but it, like the rest, is mainly occupied with 'Spiritual' or 'Harmonial' Philosophy, and hardly devotes a fourth of its columns to matter of interest to those who doubtfully ask, 'Are these things so?' Under this policy, the 'Spiritualists' are becoming a mere sect, a 'philosophy' which answers to other sects' theology, and a tendency to split into a dozen smaller and narrower sects, mutually hating and hating. If they have any new facts disclosed to truth, beyond dispute that he who died yesterday is consciously near and interested in those who weep his loss, seeing all they do and guarding them against evil, there are fifty thousand people in this city, who would grudge him no time nor money to be enlightened and convinced by the 'Spiritual Philosophy,' is of no more interest or value than an opium-dream."

It would be quite as reasonable for the author of the above should say, if the so-called Christians have any new evidences tending to substantiate the fact that Christ actually did appear on earth, and that Christ actually did bring a revelation from God, there are hundreds and thousands of men who will give their time and their money to be enlightened upon the subject; but, until these facts are established, all talk about the so-called Christianity is of no more interest or value than an opium-dream.

We venture to assert, without fear of contradiction, that the proofs adduced to show that Spirits of the departed do actually communicate with their friends on earth, and guard them against evil influences, are as convincing as any proofs that have been brought to show either the divinity or the truth of Christ's teachings.

It is not easy to convince men by argument of the truth of Spirituality; neither is it easy to convince men of the truth of Christianity by argument. Yet the facts in favor of Spirituality are of a strength and character that, in any court of justice, having competent jurisdiction, would condemn a man to death. Spirituality does not depend upon circumstantial evidence. All who have examined the subject are aware that communications have been received from intelligent sources; that these intelligences have unmistakably fixed their identity; that all the proofs of which the subject is capable have been freely offered, and sometimes freely received. There is no other theory which will account for many of the manifesta-

tions that have been witnessed, and have been certified to by men of integrity and respectability and the highest standing in society.

At a future time, we will mention some of those facts. Now, it remains for us to say that, however weighty the evidences adduced, conviction can only enter those minds which are open to conviction. Some men there are—and the writer of the above paragraph is evidently one—who are not yet prepared for the reception of new light. When the time comes, his soul will be illuminated, and he will believe. "Spiritual Philosophy is of no more interest or value than an opium-dream." So says the writer. Now this depends upon whether this is the true philosophy or no. Christianity is of value, whether Christ lived or died; because Christianity contains the truth. And it is surprising that we should find in the columns of such a journal as the New-York Tribune an assertion so childish and frivolous. We think the highest proof of Spirituality is contained in the truths which Spirits utter—is contained in the harmony of the Spirits' philosophy—is contained in the great ideas relating to mankind—the reformation of the world—which are to be found in the Spiritual communications.

We publish the following from a correspondent, bearing upon this subject, and commend it to the careful attention of seekers after "new facts."

DISBELIEVERS AND DOUBTERS.

The Editor of the Commercial Advertiser of this city, has lately been "investigating" Spiritualism, and from the fact that proof meeting the exigencies of his predetermined skepticism was not developed in the course of his limited inquiries, he has been pleased to write down the whole thing as a humbug, and the mediums as cheats and swindlers. The Tribune, in noticing this very superficial conclusion of the Commercial, incidentally complains that so many of the Spiritual publications of the day "assume the truth of the Spiritual hypothesis," and proceed to construct a philosophy upon its basis, thus becoming a "mere sect," showing "a tendency to split into a dozen smaller and narrower sects, mutually hating and hating." Mr. Greeley, (we suppose he is the writer,) then reiterates the cry for "new facts," tending to establish the reality of Spiritual intercourse, intimating that until these facts are produced, philosophizing upon the subject can only be regarded in the light of intoxicated dreaming.

We would respectfully submit to Mr. Horace Greeley that he has no right to demand "new facts" on this subject, until he has properly disposed of the old. The Spiritual store-house is overflowing with provisions, which should be adequate to supply the intellectual stomachs of the whole world; but it is not in accordance with the laws of divine order that its contents should be lavished upon those whose morbid appetites would devour all things and digest and appropriate none. Let Mr. Greeley narrowly inspect and account for some such well authenticated facts as have been published in his own Journal. For instance, the fact of Senator Simmons holding a pair of scissors over a sheet of paper, with a pencil standing perpendicularly in the finger hole, which slowly moved and wrote out the name of his Spirit-son, and then, contrary to all expectation or even thought of the parties present, returned back and dotted the *i*. Or let him account for the fact, also copied in his Journal, that a compound permutation padlock, capable of some two hundred and eighty thousand combinations, with only one of which the lock might be opened, was opened at eight successive trials without a single failure, by indications given by table-tippings, in at least three of which instances no living person present knew the combination which opened the lock. Let him calculate the hundreds of millions, or even billions, of chances there would have been of at least one failure in these eight successive trials to open the lock, provided it had been done by guessing. Let him account, on any materialistic hypothesis, for the fact that these and scores of equally remarkable achievements which have come to his knowledge, *expressly and persistently claim* to be accomplished by Spirits; that clairvoyants minutely describe those Spirits in the very act of making the manifestations; that impressionists receive their thoughts as the thoughts of Spirits, and that the hands of writing mediums are controlled as by a foreign power to express their intelligence as the intelligence of Spirits. Let Mr. Greeley, we say, account for these facts on any *non-Spiritual* hypothesis which in his own moments of deepest and profoundest reasoning will not appear to himself absolutely ridiculous;—and then if he will put on his specs, he may see some "new facts" coming through the channel of almost every Spiritual Journal that comes to his office.

Again, Mr. Greeley, we ask you, and all who are like you, to *closely and analytically inspect* these facts, and when you have done so you shall have as many "new" ones as you want. But why so skeptical upon a point of which there is presumptive evidence in the very nature of things? St. Paul once asked King Agrippa, "Why should it be thought a thing incredible with you that God should raise the dead?" And so we now ask, "Why should it be thought a thing incredible with you that God should permit the dead to demonstrate that they are raised?" And why should this doctrine be rejected in the face of evidence a hundredth part of which would be considered sufficient to establish almost any other proposition?

F.

A. J. DAVIS.

MESSES. EDITORS CHRISTIAN SPIRITUALIST: Have just been reading the article in your last week's issue, from your correspondent "B. C. T.," commenting on the recent lectures of A. J. Davis, in Dodworth's Hall. I am pleased to find "B. C. T." expressing what I conceive to be far higher and more truthful views of the Bible and Christianity than Mr. Davis professes to entertain; but in all friendship to Mr. D., I feel impelled to take some slight exceptions to your correspondent's estimate of his first lecture, considered as a *historical* production. "B. C. T." says that the lecturer "seemed familiar with almost everything written on the subject of mesmerism, clairvoyance, and all kindred subjects, including modern Spiritualism."

... had made himself familiar with all that had been written on these subjects by friends and foes; and he treated the question in a masterly and dignified manner."

As to the "dignity" of Mr. Davis' manner of speaking, I have nothing to say; but I can scarcely crowd out from my mind the suspicion that your correspondent was in a mood of bitter irony when he spoke of Mr. D.'s familiarity with the *historical* matters which he attempted to set forth in his lecture. I am sorry to say, for one, that I was forced to consider the historical portions of Mr. D.'s discourse as exceedingly jumbled, superficial, and in some respects, very inaccurate. The strange anachronisms which constantly appeared in the arrangement of his facts, were such as to excite in my mind mingling feelings of mirth and compassion.

I will, in a rapid manner, follow him through some of his main historical allusions, and endeavor to exhibit, in some measure, the ground of my estimate of his production, as hinted above.

Early in his discourse he referred, correctly enough, to the discovery of Animal Magnetism by Mesmer, and to the scientific committee appointed by the French Government for its investigation. As coming *in order* was mentioned an effort to test the claims of Mesmer by Scripture, in the investigations accompanying which it was discovered, or suspected, that "the Lord magnetized Adam" when he took the rib from his side; that Moses magnetized Joshua by laying his hands upon him; that various other persons magnetically cured diseases by the laying on of hands, &c. Instead of any such investigations conspicuously taking place during the earlier history of Mesmer's discovery, I much question whether Mr. Davis can show that they occurred to any extent much anterior to his own magnetic history; but let that pass.

As coming *in order* of the development was mentioned "a scientific class of investigators." These discovered, as a support of the claims of animal magnetism, that the planetary bodies exhaled a fluid or ether which pervaded all space, and was called "Panthea." Now so far from this discovery, if such it may be called, dating from the period here assigned for it, the fact was known, or at least believed, by the ancient Babylonians and Egyptians, who based upon it their doctrines of Astrology. Mesmer, himself, in the very beginning of his public career, argued the existence of this universal planetary fluid, in a work entitled *De Planetarum Influentia*, which was published in 1766; and upon this idea he seems to have based his whole theory of animal magnetism. If, however, Mr. D. intended to speak of the absolutely scientific demonstration of the existence of this planetary fluid, his indefinite "then came," or "next came," would seem to date it some fifty years too soon, for it was not until within the past eight or ten years that it was thus demonstrated by Reichenbach, of Vienna. I moreover very much question whether Mr. Davis can show that this pervading planetary fluid was ever called "Panthea," (*i. e.* "all-God,") before that word was used in his *Philosophy of Spiritual Intercourse*; but on this point I may be mistaken.

After mentioning this "scientific class of investigators," and their labors, Mr. D. said "next came clairvoyance." ... "Then Plutarch's vision." ... "Then Joan of Arc." ... "Then Jung Stilling." ... "Then Elizabeth Hobson." ... "Then Swedenborg." ... "Next we hear of Jacob Behmen." ... "Next came Mother Ann Lee." ... "Next the Seeress of Prevorst." ... "Next we have an illustrative story (I) by Zschokke called 'Mortlake.' ... More recently we hear of Chahag-net, and his Somnambules, &c."

I have thus preserved in my notes the initial phraseology of each one of the heads. On each one of these personages Mr. D. made a few explanatory remarks, developing some fact or facts in their history or writings which had a bearing upon his subject. Let us now see how these various thunders of his historical fabric will chronologically conjoin. Plutarch, instead of living and writing after the modern discovery of clairvoyance, as here intimated, lived and wrote during the latter part of the first century of the Christian era. The "vision" to which the lecturer alluded, was doubtless the trance of one Thespisius of Soli, related by Plutarch in one of his works, and quoted by Mrs. Crowe, and concerning which Mr. D. had probably obtained some indefinite inklings in his conversational intercourse with his friends or otherwise, and mistook it as a modern occurrence. "Then," (*i. e.* after Mesmer, Plutarch, &c.) "came Joan of Arc." But Joan of Arc, as a clairvoyant and medium, flourished in the fore part of the fifteenth century, and suffered martyrdom in 1431, just 303 years before Mesmer was born. "Then Jung Stilling." Now Stilling died in 1817, and his "Theory of Pneumatology," to which Mr. Davis more particularly referred, was published only a few years before his death. "Then Elizabeth Hobson." Elizabeth Hobson was a Spirit-seer, some passages from whose remarkable experience are related by John Wesley in his Journal, Vol. IV, page 279, *et seq.*, under date of May 25th, 1768. The lecturer had probably heard some intimation that there was such a person, after he had heard of Jung Stilling, and hence supposed that she lived after Stilling. "Then Swedenborg." (Swedenborg died in 1772.) "Next," said the lecturer, "we hear of Jacob Behmen." But Behmen died in 1624, and more than half a century before Swedenborg was born. "Next came Mother Ann Lee." Now Ann Lee was born in 1736, and became the leader of the Shakers at about the year 1779, one hundred and forty-six years after Behmen's, and two years before Swedenborg's death.

Mr. D.'s allusion to Cotton Mather, and to the Salem witchcraft as the initial development of modern Spiritualism (I) was also of such a nature as to render it extremely doubtful whether he had ever read a page of Cotton Mather, or of the history of the Salem witchcraft.

I am aware that Mr. Davis does not profess to be a reader of books, but claims to gain a knowledge of their contents by clairvoyant examinations, and by interior investigations of the minds of their authors. That he has in some few instances displayed astonishing powers of this kind I am able fully to testify; but I am equally prepared to assert that the results of these clairvoyant examinations are often extremely vague and inaccurate, and I am convinced that, for his own reputation as well as to avoid misleading others, he ought *never* to venture them before the public without first verifying them by an actual and exterior consultation of the records.

Mr. Davis is a public man, and as such, of course he cannot, and I believe he does not, claim exemption from public criticism, any more than any other public man; and I have written the foregoing in all kindness toward him, not that I think the anachronisms and other inaccuracies therein pointed out, involve in themselves any very serious consequences; but my objects are, first, to show to my Christian friend, "B. C. T.," that he has been strengthening the popular influence of an opposer of what he considers vital religion, by unconsciously attributing to him accomplishments which he does not possess; secondly, to give occasion to what seems to me, at this time, a very necessary remark, and for which I hold myself responsible, if required to make it good. It is, that similar crudities, inaccuracies, and superficialities extensively pervade the scientific, theological, and biblical statements and reasonings of Mr. Davis as put forth in his books, and that far more caution in respect to their acceptance is required, than that which is generally exercised by Mr. D.'s admirers. Those who know my signature will recognize me as one who was at one time of a different way of thinking from that which the tone of the present communication would indicate; but such readers are informed that my present views are the result of much experience, and of a tolerably full devel-
